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Rough Trans	Scottie Twine	
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M2359
Sunday, February 3, 1974
BARN
Lunch

MR. NYLAND: I had in mind two things. The experience of the week before was really useful and then when you try to think what made it the way it was and then hope for repetition of that same kind, usually you will not have it in the same way. If the principal remains in existence it is necessary to talk about questions which are important and for which different people can have reasons to say what they ought to say, then the conversation can be more or less -------- because you do not have to think too much, but many times that what comes to your mind first can be quite useful because it is something that is in your mind in the first place. And many times a little discussion and talk and thinking about the different possibilities might lead you in the beginning astray, and although after some time of thinking for yourself it might come back again to the origin or the original thought, all during that time you might become a little confused. At the same time I think we'll continue with what we have started on that particular day because it is useful for us to learn how to speak and how to wish to listen to someone else and how to become gradually clear about what is really the aim of such a discussion in our own lives and to see to what extent that life

really needs this kind of formulation. It may not always be an intellectual and theoretical one. It may sometimes be carried on in silence and then in that kind of - not meditation but just contributing certain forms of energy of a different kind than are expressed in the world. It can start to affect different people and then together and create an atmosphere without having a chance even to define how to make such an atmosphere or even afterwards to try to describe it.

The second thing that I had in mind last night is what I mentioned on Thursday, which was the day of the death of my father, that these days are very important for me. And I would like to add a little bit more to it. I wanted to do that last night. I will do it today because yesterday was the day my brother died and therefore these days have a special meaning for me, as I've explained, and it's probably a very good thing to tell you about it because it may have a certain meaning since it had one for my life. Maybe somehow or other you could profit by it.

My brother was older than I was. He was 25 years old. I was still in Holland and there always a very, very good relationship between him and myself. I was at that time probably around 19 or 20. It was in 1911 when this happened. He had studied here at Stevens Institute and graduated with honors in mechanical and electrical engineering. He was a very able man. He was valedictorian of the class and he left with a great deal of enthusiasm and went into business. In that summer he came to Holland. We had many talks together because, as I said, the relationship with him was really quite unique, and we had planned

to work together. I would come to America after some time and he would, in the meantime, keep on working in the engineering field, which he liked very much. He was in Philadelphia for a year and then went to Syracuse for special investigation, and it was during that time that one evening going home and having helped, I know, the son of the manager of the plant, it was already twilight, and going home he didn't realize perhaps where he was walking, taking a short cut along the railroad track, and where the railroad track bends off for the main - for the locomotives to go to the roundhouse - he probably thought that the train, which he may have heard, was for the main line. Not knowing that, he was run over and killed. That happened on a Friday. That particular evening at approximately the time when this happened I was in Holland going on a bicycle to Utrecht where I had given some kind of a lesson to someone, and it was probably 11:00 o'clock at night, and I do remember extremely well how at that time I talked with him, and it was like a conversation as if I heard him actually saying things to me and I was taking aloud as I was bicycling on a quiet road and everything was silence around me. And we talked about things. I didn't know anything of what had happened until the next morning and then I realized hearing that, that that actually was a contact of some kind and I could not explain it. But it's very interesting that this contact has remained in existence all through these years and that I didn't realize in the beginning that he had been killed really until his trunk came back to Holland after six weeks with his particular goods, and I did not know until I saw it I realized that he didn't belong to this earth any more. And after

several years I went to Syracuse and it was another event that I asked the caretaker of the cemetery where he was buried, to look up where was the place, and he looked in the book - the record book - and I looked over his shoulder and there I saw his name written with the place where his grave was and I was struck because he was there then, so-called, and I realized that actually this kind of killing and taking him away from me had actually happened and that from that time on I actually was alone. And at the same this question of contact of a spiritual kind which does come to me every once and a while and has lead very definitely to an experience of being guided so that certain times I do know that he tells me what ought to be done and that now in that sense I have to consider what we imagine to be a cooperation as it is not taking place on earth, not as far as he is concerned, but that for me it is a translation of that kind of cooperation of a spiritual life.

And that is what I want to tell you because we work many times quite differently together in trying to understand what we have to do. We sometimes think it is necessary that that what someone is doing ought to take place in a certain way and we start to describe how it ought to be and what we, with the best of intentions, believe in that ought to be good for the other person because we are on friendly terms or even we care for each other and then we say, well, why don't you do this or that, and maybe that is not at all what ought to be. And it is so difficult to know sometimes what is right and to what extent that one can insist and where one really should stop and leave it to someone else to see what they ought to do for themselves, hoping

then that their conscience has been developed sufficiently so that they have actually the means of knowing what is right. You see, this same question comes up repeatedly when in prayer one wants to ask God what is right for one and to try to decide for oneself what is the difference and judging with one's conscience what is really the right thing to do and what road to take and asking, then, and then answering it in time, maybe, that knowing that it should not be this way or that and that one should become very loose for what one thinks oneself and trying to leave it to something else which also exists and which has, without any doubt, more information and more realization of what is right and wrong for oneself and leaving it many times in the hand of that kind of higher level of being. We are many times so determined that certain things ought to go in a certain way and we don't know any better and therefore we cannot be blamed. At the same time one has to consider and reconsider and constantly see to what extent that one introduces one's own selfishness for certain purposes, even if you say that you're not selfish at all and you really mean it well, have we enough understanding that what actually goes on in someone else so that you can give advice? The only way by which one can make a contact with anyone else is on a higher level of being. In ordinary life, in life as we live, in the limitations of the words we use and expressions we happen to employ in order to say certain things in a certain way, it's not always easy to convey what is in the deepest sense that what takes place in your heart and you may not be able even to find the words that are necessary for that. But we don't know and we do the best we can and sometimes perhaps we fail. It is

because we are bound to our own expressions, to our own life, to our own education, to our own way, viewpoint of seeing things the way we think they ought to be in our limitedness of our own so-called insight into conditions that we think they are and then perhaps how they could apply to someone else. If one lives and works, if one tries to develop one's inner life, if one gradually becomes less and less bound, if one actually receives from above a certain kind of freedom so that then that what one looks at can be seen in its proper light. I say now in its light of objectivity without having any wish for selfishness or any kind of desires and a belief that it can be left to that what actually could take place on a higher level, that then gradually relationships between us can change completely and then more and more give light into a realization of what is the necessity of doing this and what is the necessity of not doing it or perhaps waiting until the proper time can come and hoping and believing and perhaps even praying that at such a time when it does come will be announced to oneself and then at a certain time one will have an insight as if a voice would speak to one from above and tell one, this is now the time, now you can go ahead and do what you think is right.

We are far away from these kinds of ideas, I know that. And it is constantly what I have in mind when I look at what we're doing, what we try to do, also with the best of intentions, with the best of wishing to have confidence in what is being said and what is being told in many different ways and in different aspects that then gradually you'd have to realize how much is necessary to do away with your own desires and put as much as you

can in the place of them that what is the desire of your inner life. The more essential you can become the more realization you will have of how little you do know and how much you ought to leave to other--to other realms of information, how much more the necessity becomes of making more of a contact with that kind of life. But the contact can only be made when you yourself within yourself grow up to that. The contact will not come down to you until you are ready to receive it and Work means really the preparation within oneself of that what becomes open to such possibilities, of being open enough to receive that what is real manna from heaven. And a question of wishing to digest it in the right way and to be constantly in contact with that what really can give you satisfaction without your selfishness coming to the foreground. How often does Gurdjieff talk about self-love, about conceit, about things that are constantly in the way of one? How often does he point out that unless such problems are solved by yourself you will not able to enter into the Kingdom of Heaven, whatever that might mean? And I do believe that gradually for each person there is a possibility of development within himself, something that I call many times one's magnetic center as a center point of reliance of trust within oneself, that kind of solidity on which you can rest and rest assured and to which you can return and which constantly has to be made contact with and constantly has to be fed because otherwise it will not give you the information you need. It will retire into its own prison and only will be released when you die with your physical body. This is the one responsibility that I feel people must in general know for themselves, what is the necessity of living on this earth, a

responsibility you must take and then to look at the group and look at it with the opportunity of being reminded of that kind of an aim. This is what I wanted to tell last night because it was the day. I say it now and I wish to connect something else with it. If next week we want to talk in a similar way as a week ago and if we need for that purpose a certain problem or a project, I would like you to think this week very seriously about this one question: What do you wish to do when I die?

To Gurdjieff.

END TAPE

Transcribed: Scottie Twine

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